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THE MODERN CHURCHMAN

A Magazine to maintain the cause of
TRUTH, FREEDOM, and COMPREHENSIVENESS
in the Church of England.

EDITOR: H. D. A. MAJOR, B.D.

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THE MODERN CHURCHMAN

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FOR THE ADVANCEMENT OF LIBERAL RELIGIOUS THOUGHT

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AIMS OF THE CHURCHMEN'S UNION.

1.—To affirm the continuous and progressive character of the revelation given by the Holy Spirit in the spheres of knowledge and of conduct.
2.—To maintain the right and duty of the Church of England to restate her doctrines from time to time in accordance with this revelation.
3.—To uphold the historic comprehensiveness of the Church of England.
4.—To defend the freedom of responsible students, clerical as well as lay, in their work of criticism and research.
5.—To promote the adaptation of the Church services to the needs and knowledge of the time.
6.—To assert the claim of the laity to a larger share in the government and responsible work of the Church.
7.—To foster co-operation and fellowship between the Church of England and other Christian Churches.
8.—To study the application of Christian principles and ideals to the whole of our social life.

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The Modern Churchman is sent free to all full members of the Churchmen's Union.

Conference
of
Modern Churchmen,

CAMBRIDGE,

August 8—15, 1921.

Conference Committee.

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Miss C. Barber
P. H. Bagenal, O.B.E.
C. W. Emmet, B.D.
Canon Glazebrook, D.D.
H. D. A. Major, B.D.
Miss D. Nussey
Mrs Reith
C. F. Russell, M.A.

The Conference this year will be held at Cambridge, where by the kindness of the authorities Girton has been placed at the disposal of the committee. The Programme and full list of speakers may be seen overleaf.

The Conference will begin on Monday *afternoon*, August 8th, and will end on Monday *morning*, August 15th. The programme proper will end on Saturday *morning*, but it is thought that the extra days will be appreciated by those able to afford the time.

The Conference will be open to members of the Churchmen's Union, and also, as far as space will allow, to those who are in sympathy with its principles and objects.

Modern Churchmen's Conference.

August 8th to 15th, 1921.

Christ and the Creeds.

MORNING SESSIONS at 10-15.

TUESDAY—*What do we know about Jesus ?*

C. W. Emmet, B.D., Fellow of University College, Oxford.

R. H. Lightfoot, M.A., Fellow of Lincoln College, Oxford.

WEDNESDAY—*Jesus as the Revealer of God.*

Canon R. B. Tollinton, D.D.

J. W. Hunkin, M.A., Dean of Caius College, Cambridge.

THURSDAY—*The Centrality of the Person and Work of Jesus.*

Canon E. W. Barnes, D.Sc., F.R.S.

The Headmaster of Sherborne.

FRIDAY—*Jesus as the Logos and Son of God.*

The Very Rev. Hastings Rashdall, D.D., D.Litt., F.B.A.

H. D. A. Major, B.D.

SATURDAY—*Jesus as both Human and Divine.*

Prof. Bethune Baker, D.D.

R. G. Parsons, M.A. (sometime Principal of Wells Theological College).

Evening Sessions at 8-30.

The following questions propounded by the Committee of the World Conference on Faith and Order will be considered.

Tuesday—*What degree of unity in Faith will be necessary in a re-united Church ?*

Prof. W. R. Sorley and Canon T. H. Bindley, D.D.

Wednesday—*Is the statement of this one Faith in the form of a Creed necessary or desirable ?*

The Master of Marlborough and L. S. Hunter, M.A.

Thursday—*If so, what Creed should be used ? or what other formulary would be desirable ?*

J. C. Hardwick, M.A. and Dr. Douglas White.

Friday—*What are the proper uses of a Creed and of a Confession of Faith ?*

Prof. Percy Gardner, F.B.A. and Harold Anson, M.A.

The opening address will be given on Monday evening by Canon Glazebrook, D.D., followed by a service in the college chapel (Chaplain: Rev. J. H. Skrine, D.D.) As at former conferences there will be daily celebrations of Holy Communion at 8 a.m. and evensong at 6. At the Sunday morning service in the chapel, Canon Barnes, of Westminster, will preach.

Tickets (including board and lodging) will be £3 15s. 0d. for the week; £2 15s. 0d. for the first five days. *If not paid before July 25th an extra charge of 5/- will be made.* Tickets for the meetings only will be 15/-, for those engaged in teaching 7/6. Admission to single meetings 2/-.

Meals—Breakfast 8-30, Lunch 1-15, Tea 4—5-15, Dinner 7. Single meals will be provided for a limited number of non-resident members at a reasonable charge, but 24 hours notice should be given to the Secretary.

Tennis. A small charge will be made for the use of the courts and balls.

It may be possible to have the use of the Swimming Bath.

Members are requested to let the Secretary know at what time they expect to *arrive at Cambridge.* Arrangements will be made for the Ortona motor bus to leave the station for Girton four times in the afternoon.

Hon. Secretary—DORA NUSSEY, Westfield, Ilkley.

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All applications for Tickets, accompanied by full remittance and a stamped and addressed envelope, should be sent to Miss D. NUSSEY. Address *after August 4th*, Girton College.

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THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 4. JULY, 1921. Vol. XI

IN MEMORIAM

HERBERT SYMONDS, LL.D., D.D.,

Vice-President of the Churchmen's Union, Vicar of Christ Church Cathedral, Montreal.

By Canon Plumptre, M.A., Rector of St. James' Cathedral, Toronto.

BROAD Churchmen have been called 'a feeble-folk.' Their message, it has been said, lacks power, and does not grip and inspire men. 'High Churchmen we know, Evangelicals we know, but who are ye?' the world is supposed to be saying.

No one who saw the funeral of the late Dr. Symonds could say or think such a thing. During the previous day and on the morning of the funeral service a ceaseless stream of friends came to look their last on the man they loved. Laymen stood by his coffin during the dark hours of the night. Wreaths and floral tributes of every description were piled in heaps around it. At the service every nook and corner of the cathedral was crowded: outside as far as the eye could reach was a solid mass of humanity—'more than when the Prince of Wales was here.'

Who was this man whose passing stopped for a brief space the wheels of industry in Montreal, round whose bier merchant princes, college professors, labouring men and women stood silent and dim-eyed, and about whom a week after his funeral

'everybody' (a visitor to Montreal said) 'still seemed talking?'

Herbert Symonds came to Canada in 1880 from a farmer's home in Suffolk. He was educated at Trinity College, Toronto; ordained deacon in 1885, and priest in 1887. From 1885 to 1891 he served his college first as Lecturer, then as Professor of Divinity. For ten years he was Rector of St. Luke's, Ashburnham, a pleasant suburb of the country town of Peterborough. In 1901 he was made Headmaster of Trinity College School, Port Hope. In 1903 he accepted the position of Vicar of Christ Church Cathedral, Montreal, where he spent the last eighteen years of his life.

He was a man of the broadest culture, touching life at many points. Philosophy, history, science, sociology, painting, poetry, botany, sport—he was keenly interested in them all, and talked easily about them. Every literary and artistic society in Montreal found in him a patron and often a president. He lectured charmingly on Dickens: his sermon-lectures during Lent in the cathedral on 'In Memoriam' cannot be forgotten by those who heard them; he preached often on the novels of the day: *The Inside of the Cup*, *Sonia*, and Mr. H. G. Wells' writings. 'An hour's talk with Dr. Symonds was an intellectual treat,' said one who was at the opposite pole of Churchmanship. Yet with all his intellectual gifts he was the humblest of men, never forcing his learning upon his company, putting himself without apparent effort upon their level. It was this wide range of culture which gave him a unique hold upon the McGill University. In early days students flocked to his sermons, and latterly he delivered a series of Bible Lectures on Sunday afternoons, attended by some 250 leading men and women of Montreal.

All through his life he was a fearless advocate of 'the New Learning.' 'Canada to-day is where England was twenty-five years ago' was the remark (hardly exaggerated) recently made by a newly-arrived theological professor. Yet in this backward and benighted country Dr. Symonds was a staunch upholder and powerful preacher of Higher Criticism a quarter of a century ago, and it is still remembered how a prominent Churchman of the Conservative school said, when Dr. Symonds was

appointed to the Headmastership of Port Hope School, that he would rather put his boy in a nest of rattlesnakes than consign him to the care of Dr. Symonds.

The central interest of his life was Christian Unity. From Ashburnham comes the following characteristic tale. Having to take a Sunday service in a small country place, where Anglican and Presbyterian churches faced one another on opposite sides of the road, while a single shed was used to shelter the horses during service-time, Symonds remarked: 'It looks as if the horses were more Christian than we are.'

In 1899 he published his small book on *Christian Unity*, which is on somewhat similar lines to H. A. Wilson's *Episcopacy and Unity*. In 1913 he was the chief instigator and first President of the Church Unity League, a League of Anglican Churchmen who aimed at securing from the General Synod permission to invite clergy from other denominations to preach in Anglican pulpits and their members to communicate at our altars, in each case with the sanction of the bishop of the diocese. The League did a useful work in preparing the way for the recent Lambeth proposals, but the fierce opposition of the bishops and the breaking out of the war brought its activities to a somewhat untimely end. Several times also Dr. Symonds accepted invitations to preach in Presbyterian and other pulpits. 'I would preach in the Roman Catholic cathedral,' he said, 'if the Archbishop would ask me.' His acceptance was generally followed by an ecclesiastical outcry, and the price he paid for these acts of Christian courtesy was the persistent refusal of the Montreal clergy to send him as one of the representatives to the General Synod of the Church.

Two positions of public responsibility were held by Dr. Symonds, showing how widely he was trusted by his fellow-citizens. For many years he was Chairman of the Protestant Board of Education in Montreal, and when the conscience of that city was recently stirred by revelations of the white slave traffic, he was elected Chairman of 'The Committee of Sixteen,' a band of public-spirited men and women who laboured heroically to stem the sordid tide.

But Symonds himself was far more than all he did. The sweetness and strength of his personality drew men to him.

People felt that in him they had met a true man, and a man of God. Christ was all in all to him. Everything by the habit of a life-time was brought to the test of 'What would Jesus do?' From his Master he learned that infinite compassion towards the despised, the dispossessed, the unfortunate, the erring. From his Master he acquired his passionate love of truth, and his hatred of sham and insincerity. From his Master he learned to bear calmly abuse and misrepresentation, and never to divorce principle from its application. His Master's spirit taught him always to keep in a secondary place the externals of religion, and the great protest of his life was against allowing them to be barriers to Christian fellowship.

SIGNS OF THE TIMES

The Condemnation of Modernism.

The *Church Times* of June 24th reports the celebration of the sixty-second anniversary of the English Church Union. The E.C.U. is flourishing exceedingly and three of its members have been raised to the episcopate during the last year.

In the Presidential Address delivered by Sir Robert Newman, M.P., the right of women to ordination was treated somewhat peremptorily:

> 'It may be said at once that this claim has no possibility of realization since it is flat contrary to the mind of God as revealed in history, and, therefore, equally contrary to the deliberate conviction and practice of the Church.'

The real question is whether the past is the measure of the future in these constitutional matters. If it be so, the monarchical episcopate has no right to exist, for it would seem not to have come into existence before the second century.

The Rev. N. P. Williams, who proposed a resolution in defence of catholic faith and apostolic order, assured his audience that:

> 'We have every reason to rejoice in our strength and in the progress that we are making: there is nothing which need cause us anxiety or disquietude.'

The Rev. C. Harris, D.D., Rector of Colwall, who seconded the resolution, took a less optimistic view of the situation, and

regarded the advance of Modernism with apprehension. He said:

> 'It would seem that Modernism, defeated or driven underground in the Roman Communion, has now invaded the Communion of Canterbury. It is only fair to state, however, that Anglican Modernism is, for the most part, of a less virulent type than Roman. Most Anglican Modernists are prepared to admit, what French and Italian Modernists are not, that the Incarnation, at any rate, is a fundamental Christian dogma, and that to reject it is equivalent to rejecting Christianity. It is perfectly true that they combine with their belief in the Incarnation other principles which are really subversive of it, as, for example, that there should be no religious tests of any kind, and that miracles are not credible; nevertheless, a fairly extensive study of the works of English Modernists has convinced me that their authors as a whole, in contrast with the radical school of Loisy, do really believe in an intelligible, though inadequate sense, in the doctrine of the Incarnation. Nevertheless, the harm that they are doing by their persistent attacks upon the whole principle of authority, apart from which the Faith cannot be maintained, and particularly upon the Catholic Creeds, is immense.
>
> 'We are living in dark and dangerous days. The Modernist movement, small as it is numerically, is so much in harmony with certain dangerous modern tendencies that it is capable of doing infinite harm. Working like a hidden leaven underground, it is shaking the faith of multitudes in all revealed truth, and, indeed, in all truth. It suggests that all human beliefs are in a continual state of flux, and that it is impossible to formulate any statements about God or about man, or about morality, which are permanently and unalterably true. It substitutes for the "deposit of faith," entrusted by Christ to His Church to be faithfully guarded, the idea of a continual flux and change of doctrine, uncontrolled by the teaching of Christ and His Apostles.'

This description of Modernism will strike Modernists as a curious misrepresentation of their views and of the effect of their teaching. Still, it is an advance on some former descriptions of Modernism by its opponents to have it recognized that 'most Anglican Modernists do really believe in an intelligible, though inadequate sense, in the doctrine of the Incarnation.' It used to be said that you could not possibly believe in the Incarnation, if you did not believe in the Virgin-Birth.

The statement that Modernism teaches that 'it is impossible to formulate any statements about God, or about man, or about morality, which are permanently and unalterably true,' is preposterous and absurd.

There is no English Modernist who would not regard as unalterably true such statements as 'God is Love,' 'God is Light,' 'God is Truth,' 'God is Spirit,' or such a command as

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself'; or such affirmations as 'God was in Christ reconciling the world unto Himself,' or 'All things work together for good to them that love God,' or 'Walk in the spirit and ye shall not obey the lusts of the flesh,' or 'If any man have not the Spirit of Christ he is none of His,' or 'Beloved, now are we sons of God,' or 'If we walk in the Light as He is in the Light, we have fellowship one with another,' or 'If we confess our sins He is faithful and just to forgive us our sins.' It would be possible greatly to increase this list of affirmations, but these will suffice to indicate how grievously Dr. Harris misunderstands what he criticizes with so much self-confidence.

Dr. Harris believes that 'Modernism as taught in England is so incoherent a system that its complete dissolution is only a matter of time.' After his description of it, his conclusion will surprise no one.

Dr. Harris, however, is wrong in regarding English Modernism as a system—we suppose by this he means a theological system. It is nothing of the sort. English Modernism is not a system, but a method. It consists in using modern methods of criticism, textual, literary, historical, psychological, in the study of the Bible and Christian dogma, institutions, and history. Whilst Modernists are united in claiming freedom to use these methods, and the need and duty of using them, they do not in consequence of their use come immediately to the same conclusions on literary and historical questions. They are not perturbed that this is so. Only very slowly is consensus as to the truth attained; and the right attitude towards truth, and the right method in seeking truth, are for the Modernist much more important than the actual attainment of truth. A Modernist may accept every word of the Apostles' Creed as literally true, but where he differs from the traditionalist is in claiming the right and duty under the progressive revelation of the Holy Spirit to re-interpret or even reject any statement in the Creed which may become incredible as the result of reverent research.

May we sum the whole situation up very briefly? The

Romanist believes in the Papacy of the Pope; the Anglo-Catholic believes in the Papacy of Catholic tradition; the Protestant believes in the Papacy of the Scriptures; the Modernist believes in the Papacy of the Holy Spirit.

The Future of Anglicanism.

The *Dublin Review* for June, 1921, contains a suggestive article by R. A. Wynter on 'The Future of Anglicanism.' As Mr. Wynter was until recently an Anglican clergyman, he may be presumed to know something of Anglicanism from the Anglo-Catholic point of view. He affirms the steady advance of Romanism within the English Church, and mentions this among other indications of its advance:

> 'In dozens of churches in London alone the Sacrament is reserved, and in many of them public devotions to it are held two or three times a week.'

Yet he has grave doubts as to whether the Roman party is going to conquer the English Church. When victory seems within its grasp there is a danger that it may have to withdraw defeated. Its formidable foe is not Protestantism, but Modernism. Traditional Protestantism he rightly regards as decadent and effete. The following extracts briefly describe the situation as Mr. Wynter sees it:

> 'Until the last five years or so, it appeared as if the Catholic party, having vanquished its active opponents . . . had only to leaven the inert mass' (p. 267).
>
> 'More dangerous and subtle antagonists than the ignorant Protestantism it has hitherto had to encounter dispute the field, and will, I believe, ultimately lead to its disruption' (p. 268).
>
> 'Nothing of late years has approached in significance the rapid growth of Modernism. At first confined to the studies of a few University professors, tentatively propagated in books that reached only a narrow academic circle and caused merely the ridicule of the High Churchman, it now issues an ever-increasing flood of literature, and is fearlessly propagated' (p. 268).
>
> 'The Modernists now include bishops, deans, canons, professors, teachers of theological students, and numbers of the parochial clergy.'
>
> 'You think that your party is getting the upper hand, and that you are with the flowing tide. But the truth is, it is all the other way. It is the Modernists and their ways of thinking that are getting hold of the Church. You are fiddling, while it is burning.'
>
> 'Modernism, and the spirit of Modernism, is rapidly capturing the Church of England' (p. 273).

We believe Mr. Wynter does not exaggerate the situation.

A large and influential section of the Catholic party in the English Church is becoming Modernist, and this is bound to be the case with English Churchmen who are receiving a modern Biblical and theological education. The only way to stop the advance of Modernism is to eliminate from the education of the clergy the modern method of studying the Bible and Christian dogma and history.

Moreover, it is becoming clearer that whilst obscurantism is the enemy of Modernism, there is no necessary conflict between Catholic principles and Modernism, nor between Protestant principles and Modernism. Modernism claims to be able to harmonise both Catholicism and Protestantism, and therefore it is the hope of many young and earnest Churchmen who wish to set our jarring discords at rest, and in a spirit of good-will and good fellowship make use of all that is best in both conceptions of the Christian Religion for the salvation of the national life. It is also becoming clearer that the real option before modern Anglicanism is not traditional Protestantism or traditional Catholicism, but Romanism or Modernism. If we stand still we may remain either Tractarians or Evangelicals; if we march we must become either Romanists or Modernists. And march we must.

The Lure of Rome.

Whilst the alternatives for the English Church are Modernism or Romanism, it will not do to ignore the Roman alternative as absurd and impossible. There is at present a turn in the religious tide which disposes not a few Anglicans to accept the Roman solution of the religious difficulty. This turn in the tide is not due to the Jesuits nor to the Anglo-Catholics, though they may have contributed something; it is due mainly to six causes which have originated outside Romanism and Anglo-Catholicism.

(1) The effect of modern science and modern literary and historical criticism on our estimate of the Bible has hit the Reformed communions very hard. It has discredited faith in an infallible book which was the Protestant counterpart to the authority of an infallible Church, or later to an infallible Pope. No educated or even half-educated young Englishman believes

any more in an infallible Bible. If he wants infallibility in religion he knows that he must seek it elsewhere. Rome promises infallibility, and the claim which his father thought too preposterous even to argue about, he is disposed to examine with hope.

(2) If the Higher Criticism has helped Rome, so has the comparative study of religion. Comparative Religion has largely destroyed the old clear-cut distinction between true and false religions. The modern student of Religion perceives that all religions are one: it is true that there are higher and lower forms, primitive and developed; it is equally true that the higher forms retain in varying degrees not a little that is primitive. The modern student recognises even more profoundly than did Charles Reade in a famous chapter in *The Cloister and the Hearth* that Rome has freely incorporated large masses of pagan religious belief and practice into her many-sided system —but he can see no less clearly that even the Church of England has added not a little to the simple Gospel of the Kingdom. The wide gulf which seemed to Protestant eyes to exist between the pure and apostolic faith of the Reformed Church of England and the corrupt and apostate Church of Rome, seems to-day much narrower than it did, and the advantage of this is all on the Roman side.

(3) The recent advances in Psychology, and the use of psychological knowledge to explain religious experience and religious practices, have also favoured Rome. The psychologically educated Churchman to-day values the sacraments, not because Christ instituted and commanded them—he may have doubts on that point—but rather for what they accomplish. That is the test of valid sacraments. The beliefs of the partaker of the sacrament may be hopelessly false both historically and philosophically, but so far as the operation of the sacrament is concerned, it will not matter a whit: indeed, it may even assist its operation. Come to the sacrament expecting great things: receive it with faith: there is hardly anything it cannot do for you. This is the teaching of Psychology, but it fits in extraordinarily well with Roman *ex opere operato* sacramental teaching. But if Psychology commends the Roman Mass to the attention of the modern man, it commends no less seriously

the Roman penitential system. Here the trained psychologist has unique opportunities of healing the morally and spiritually diseased. From the point of view of the psychologist Rome has more to give than the Reformed communions: she has more to give because she claims to give more, and she knows better how to give: she has the grand manner: the sacerdotal experience of centuries is enshrined in her sacramental system.

(4) The Great War has not unnaturally created a prejudice in many minds against nationalism as a promoter of militarism. The demand for Nationalism is widespread. There seem to be three possible concrete forms of it: the internationalism of Bolshevism; the internationalism of the League of Nations; the internationalism of Rome. The first seems merely anarchic and barbarous; the second seems sweetly idealist. It can be trusted to *say* what is right, but can it *do* anything in a crisis? Impotency is stamped on its forehead. A rejuvenated and reformed Papacy suggests itself as a better solution. It is true that Rome did not prove an arbiter of nations in the late war, but neither did Marxian Internationalism, nor Carnegie Idealism. Rome has great diplomatic gifts; she has an interest in maintaining international peace; she has no objection to local patriotism provided it is not disloyal to her system. Ought she not to be supported as an agency in promoting a really Christian internationalism?

(5) With the desire for international peace is closely bound up the desire for social stability. If the Roman Church is not a national Church, she is as little a class Church. She does seem able to bring rich and poor together, employer and employed. All classes may be found equally worshipping at her altars. It is said that the Roman churches are the only places of worship in the United States of America in which negroes and white men are found kneeling side by side. If the Christian Religion be the only real and permanent reconciler of class interests; if it alone can transmute materialistic greed into love of God and man, is it not possible that of all Christian agencies the Church of Rome is best fitted to accomplish this needful task? Hence we find that the social reformer, who perceives the need for the assistance of the Christian Religion, if he is to achieve his ideals, is looking with kinder eyes on the Church

of Rome than on the Church of England or on the Free Churches, with the possible exception of the Quakers.

(6) There has been a great popularization of historic knowledge and a remarkable development of aesthetic culture in England of recent years. No doubt much of the historical knowledge is inaccurate and superficial, and much of the aesthetic culture is insincere and meretricious. Nevertheless, History and Aesthetics, although far from possessing an equal power of attraction with that of Politics and Athletics, are arousing increasing interest in the minds of our more recently educated classes. Now the Church of Rome on her historic side, as on her aesthetic side, can make an appeal superior to that of any religious or political institution in the world. That child of the Clapham Sect and English Whiggery, Lord Macaulay, pourtrayed in a purple passage the unparalleled majesty of her historic position; even as that child of the Protestant Reformation and English Liberalism, J. A. Froude, in his essay on 'The Philosophy of Catholicism' admits the extraordinary attractiveness of Roman theology, if only it were credible.

It is these six causes, which we have roughly outlined, which account for the waxing influence of Rome in England to-day.

Does this mean that England must, if it be religious, become Roman? Not at all. The Higher and Historical Criticism, Comparative Religion, Religious Psychology, Practical Internationalism, Social Stability, the claims of Culture, may, if rightly used, be as much the friends of English Modernism, and it their friend and servant, as in the case of Romanism—in fact, far more so. The English Church, with its native ideals of truth and freedom and comprehensiveness, can be pure in heart in the cultivation of these things; the Roman Church, with its dogmatic fetters and claims to supremacy and infallibility, can only use them as one who has an axe to grind. The English Church has no interests apart from the British Empire and the coming of the Kingdom of God on earth; the Roman Church is primarily concerned for the preservation and propagation of its system.

The Last of the Mohicans.

The *Record*, of June 16th, gives a report, nearly two columns in length, of the annual meetings of the Bible League. These were characterized by eloquent attacks on modern Biblical scholars. The quality of the defence of traditional views of the Bible is perhaps best seen in the speech of the Chairman of the evening meeting, which is thus reported by the *Record*:

> Mr. B. I. Greenwood, who was the Chairman of the evening, then delivered a trenchant attack on the Higher Criticism, and his speech greatly pleased his audience. The term 'Higher Criticism,' he said, conveyed no clear indication of the nature of the movement. It was an academic title, with a purely technical significance. It had emerged from the scholastic arena, the theological colleges, and the ministerial sanctums, and through the medium of the notorious 'Peake's Commentary' was now appealing to Sunday school teachers, lay preachers, leaders of men's societies, brotherhoods, adult Bible classes, and Christian workers generally, and it was time it should be known by a descriptive title. He preferred to give it the title of 'Religious Rationalism.' One of its effects upon the Church was a direct lowering of the standard of morality. Not that the Higher Critics advocated or condoned such a standard, but that was the deplorable effect of their teaching. Things were now done within the Churches which honourable men who made no profession of religion would be ashamed to do in commercial or political life. It was well known that within the Church of England there were clergymen who did not believe in the Virgin Birth. Some of them did not hesitate to say so publicly, whilst, to judge from correspondence in the Press, many more had the same opinion without making public expression of it. He found authoritative confirmation of this statement in a book entitled *The Duty of Candour in Religious Teaching*, by Dr. Pringle Pattison, of Edinburgh. The most ominous feature of the situation was that no one protested or was shocked or distressed. He was making no attack on the Church of England; he was denouncing disloyalty to it. These religious rationalists were in a false position. We had all heard of the New Theology. Was there also a new morality, which enabled men to retain and enjoy the prestige and emoluments of the Church of England whilst publicly repudiating her doctrines? What was the remedy? The remedy was in one word—Separation. They must go out. Let them build their own churches and chapels and found their own colleges. Let them form their own missionary societies, and send out foreign missionaries who do not believe in the Bible they carry under their arms. 'But they must go out, and we laymen are the people to see that they go.' (Applause.)

At the afternoon meeting the *Record* reports:

> The Rev. William Robertson, of Liverpool, dealt with the testimony of the Lord to the book of Jonah, which book, he said, had been the butt of ridicule and the cheap sneers of unbelievers. Of late years, in addition to the volume of ribald unbelief, there had been

added the voice of the Higher Criticism. Professor Peake spoke of the book of Jonah as purely imaginative. The speaker went on to refer in a very convincing fashion to the passages in which our Lord had authenticated emphatically by His own Divine authority the physical miracle of Jonah's entombment in the fish.

While we do not feel that the Higher Criticism of the Bible, save in its most important and most assured results, is adapted to pulpit use, we are convinced that more harm than good is done to the cause of reverent Biblical study by defending the Bible in this fashion. There is no worse way of discrediting a thing than by over-crediting it. The Bible, as the noblest library of religious experience and as an invaluable history of moral and religious evolution, is not commended to the modern man by assurances that its archaeological, historical, and scientific statements are absolutely accurate, and that every word of it is inspired by the Spirit of God.

Perhaps it may seem hardly worth while to have drawn attention to such antiquated views of the Bible, but when we are informed that over a thousand missionaries in China have recently formed themselves into a Bible Union apparently on the lines of the Bible Union in Manchester, one of whose most important functions is to combat the professorial activities of Dr. Peake, it is as well that modern Biblical scholars should realise that there is still great need for the reverent exposition of the real character, true significance, and right use of the Classic of Religion even among Christian people.

The Undoing of 1843.

The Church of Scotland Bill passed its second reading in the House of Commons on June 23rd without a division. This is a fact full of significance. The Bill has for its primary object the facilitation of re-union between the Church of Scotland and the Free Church. The method of the Bill is to 'declare the lawfulness of certain Articles (printed in the Schedule) declaratory of the Constitution of the Church of Scotland in matters spiritual prepared with the authority of the General Assembly.' The Articles give to the Church of Scotland a very simple confession of faith instead of the complicated and out-of-date Calvinism of the Westminster Confession, and furthermore they secure to the Church the power to

re-interpret, modify and amend its doctrinal statements, subject to such re-interpretation being in harmony with the fundamental Confession of Faith.

This principal and fundamental Confession is set forth in Article I, which runs as follows:

> 1. The Church of Scotland is part of the Holy Catholic or Universal Church; worshipping one God, Almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory; adoring the Father, infinite in Majesty, of whom are all things; confessing our Lord Jesus Christ, the Eternal Son, made very man for our salvation; glorying in His Cross and Resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewal and guidance of the Holy Spirit; proclaiming the forgiveness of sins and acceptance with God through faith in Christ, and the gift of Eternal life; and labouring for the advancement of the Kingdom of God throughout the world. The Church of Scotland adheres to the Scottish Reformation; receives the Word of God which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avows the fundamental doctrines of the Catholic faith founded thereupon.

This Confession, which those who appreciate the technicalities in these matters will recognize is very carefully drawn, combines in a masterly manner the elements of doctrinal continuity and progress. Succeeding Articles name the subordinate standards of the Church's doctrine and practice: affirm the Church's historical continuity with the Church reformed in 1560: declare the authority of the Church under Christ to determine finally all matters of doctrine, worship, government and discipline: acknowledge the divine appointment and authority of the civil magistrate and define the mutual duties and relations of Church and State and the right and obligation of the Church of Scotland to seek and promote union with other Churches.

The speeches made on the occasion of the second reading were of singular interest. Mr. Munro, the Secretary for Scotland, explained that the Bill was the result of negotiations for re-union begun in 1907 between the Established Kirk and the Free Kirk. Mr. A. J. Balfour stated that he could not imagine anybody who had the spiritual good of the people of Scotland at heart not feeling that the unity of the two Churches would not be an advantage to the whole spiritual life of the country. He claimed that the measure would make no fundamental

alteration in the relation of Church and State, but remove an immense difficulty which had stood for generations in the way of complete understanding between men who were otherwise in perfect ecclesiastical agreement.

The measure, as was pointed out in the debate, has an important bearing upon re-union between the Church of England and the Free Churches in this land. The latter, in common with our Anglo-Catholic churchmen, dislike Establishment, mainly because it suggests the subordination of the Church to the State and the curtailment of the Church's spiritual freedom. We need hardly say that this is far from being the way in which Liberal Churchmen view our English establishment, which they regard as the surest safeguard of the comprehensiveness of the Church and the main protection of reasonable freedom and needful development within it: yet if such a measure as the Church of Scotland Bill, which retains the Establishment, while rendering it palatable to Free Churchmen, could *mutatis mutandis* be drafted for the Church of England, we are convinced that Liberal Churchmen would give it their hearty support, although conscious of the risk they might be running by doing so. We admit that such a measure might be used to subvert the English Reformation, expel the Liberal and Evangelical elements from the Church, and secure re-union with Rome, yet this risk would, we believe, be nullified by re-union with the Free Churches and the active educational policy of Liberal Churchmen.

Clerical Denunciation of Divorce.

'Marriage is not an institution of Nature,' said Napoleon the Great. The post-war increase in the number of divorce suits supports this *dictum*. The Church, however, will not check the tendency to conjugal infidelity and matrimonial unrest by passing such resolutions in its assemblies as those recently passed by a Synod of Clergy of the Diocese of St. Albans.

That in view of the increasing laxity with regard to the marriage tie, both among professing Christians and others, the Bishop and the Clergy of the Diocese of St. Albans in Synod assembled hereby affirm their belief, that the sanctity of the home is the basis of all true civilization: they therefore view with deep anxiety and strongly condemn the

proposals now before the country to extend the causes for divorce as calculated to cut at the root of the social welfare of the State.

This Synod therefore resolves:—(1) . . . (2) . . . (3) That as the oath administered in the Marriage Service deliberately and repeatedly excludes the possibility of one of the parties contracting another 'marriage' during the life-time of the other, the 'marriage' of any person after divorce in the State Courts for whatever cause should under no circumstances be solemnized in any church or chapel in this diocese.

Conjugal fidelity and matrimonial happiness are not secured by rendering divorce impossible, as some of our Churchmen seem to imagine, nor is the moral situation improved by the Church refusing in a fine frenzy of moral indignation to distinguish between the guilty and the innocent party in a divorce suit. Let us admit that in an unhappy marriage neither party is free from blame, yet where there is actual conjugal infidelity the partner guilty of it must be held responsible for breaking the marriage in a way that cannot possibly be attributed to the partner whose lack of amiability and intelligence may have contributed indirectly to the act of adultery. Although Christ's standard of morality was concerned primarily with the direction of the will and the moral condition of the individual, the Christian Church, if it is to administer discipline, can only pass sentence on overt acts. I may be an adulterer in my heart, but the Church can only excommunicate me if I am an adulterer in act. The Church, therefore, must distinguish in these matters between an immoral act, and the possible contributory responsibility on the part of the unamiable or foolish husband or wife who have helped to make that act seem desirable or justifiable. In this decision it seems to us that the Church must be guided by the sentence of the civil courts. Let it be admitted that the civil courts are not infallible: let it also be admitted that men figure in them as adulterers who have not been actually guilty of adultery, but have seemed to be so in order to enable their wives to divorce them; yet if the Church is to act in a disciplinary manner it must make the decisions of the civil courts the basis for its action. But we venture to question whether there is not a more excellent way than excommunication.

When we investigate the complicated question of divorce and re-marriage from the point of view of English Churchmen,

we see that there are three things which we shall do well to view apart, although they seem to be constantly confused in Church assemblies.

First, there is *Christ's Ideal of Marriage.* This ideal is perfectly clear to the modern student of the New Testament. Christ's ideal of marriage did not admit of divorce: marriage was a life-long monogamous union. For Christ, the school of Hillel and the school of Shammai, with their easier or severer conditions of divorce, fell below God's ideal of marriage.

St. Mark's Gospel (which is in all probability St. Peter's Memoirs of the Ministry), St. Luke's Gospel, and St. Paul are all agreed in giving this account of Christ's teaching. Did Christ's ideal of marriage admit of exceptions? We ought to ask, do any of His ideals—His ideals of forgiveness, of the non-resistance of evil, of the non-accumulation of material wealth? Certainly they do, but Christ did not teach the exceptions, He taught the ideal. The serious question for the Church is this, would it not be better if the Church simply taught Christ's ideal, pointed out the perfection and value of that ideal, urged men to strive after its attainment, and left severely alone all accommodations and exceptions as things which the individual must decide for himself on his own responsibility and in view of the particular circumstances in which he finds himself?

Of course, in this connection there is no objection to his consulting his clergyman—indeed it may be highly desirable that he should.

This brings us to our second point. It is *Church Discipline.*

If the Church is to administer discipline, it must adopt a legal attitude towards Christ's principles. It must deal with the various methods of their application: it must permit exceptions: it must decide that notable failures to obey these principles demand expulsion from the Christian society. For nineteen centuries the Church has felt the obligation of administering discipline. In the first two centuries the Church did it with severity and success. In the third century it departed from the rigidity of its standards, notwithstanding the protests of Montanists, and Novatianists, and Donatists. Since

then its administration of discipline has been a sham and a failure. The evidence for this is overwhelming. No one has expected for ages past to find that the man or woman who was a member of the Christian Church was necessarily Christian in conduct or character. 'Although in the visible Church, the evil be ever mingled with the good,' is the description of the Church given in Article XXVI. This being so, may we not ask in all seriousness: Whether it is not better to have done with shams? Why excommunicate the adulterer, and allow the fraudulent bankrupt to receive the Holy Communion? In our Ash Wednesday services we express a devout wish that the 'godly discipline' of the 'Primitive Church' 'may be restored again,' yet if we know anything of Primitive Church history or anything of modern England, we know that we are wishing for an impossibility. The Church authorities cannot enforce Church discipline. Insufficient knowledge, insufficient authority, insufficient unity in our Church life render it beyond the power of the Church. Would it not then be better for the Church to discard any pretence to administer it, and make each man and woman responsible for the decision as to whether he or she may properly and profitably remain communicant members of the Christian Church. Let each be urged to judge himself in the light of Christ's ideals and principles and the Church's fearless exposition of them, and let us hear no more of claims to administer Church discipline by Church authorities. Let the Church of England be a voluntary, teaching, sacramental, Spirit-bearing fellowship, and let it frankly abandon once for all its legalistic disciplinary functions which it cannot discharge effectively.

It may be urged that if the Church does so, it neglects its duty. We believe that this view is wrong. Sound historical criticism does not indicate that Christ constituted a Church of this character or laid upon it these duties. The passages in the first Gospel which authorize these functions are Jewish their source is much more probably derived from Judaistic Christianity than from Jesus Christ. The same may be said of the administration of Church-discipline by St. Paul.

There is no indication that though Christ came to call sinners to repentance that He ever contemplated the headship

of a Church from which sinners were excommunicated. Natural, or rather Spiritual, selection is the ideal method.

> 'They went out from us because they were not of us. Had they been of us, they would doubtless have continued with us.'

The third thing we are concerned with here is *the law of the land*. The Donatists asked the question: What has the Church to do with the Emperor? and we may reply: The business of Churchmen is to obey the law of the land when that law does not conflict with the principles of Christ. If the State compelled a man to marry two wives at once, or to divorce his wife, he as a Christian would be justified in disobeying the State, but we need hardly say the State does not contemplate doing this. It does (or rather a majority of out citizens seem to) contemplate allowing divorces to be granted for various serious reasons and the right to those who avail themselves of these divorces to marry again. If the teachers of the Christian Church feel that this legislation falls below Christ's ideal of marriage, their function is not to denounce the legislators as immoral or unchristian, but rather by example and precept to proclaim Christ's ideal of marriage and urge the community to strive to reach it. It ought to be assumed that our legislators are impelled by good motives in their proposed alteration of our marriage laws. In any case, the Christian Church ought to rely not on legal enactments but on moral and spiritual influences for the maintenance of the Christian marriage ideal.

But it may be asked: Does not the State propose to compel the clergy to solemnize these non-Christian marriages and to use the parish churches for this purpose? So far as we know, the State proposes nothing of the kind, but is scrupulously careful to leave the Church and the clergy free to do what they think they ought to do in such matters.

If this be so, the ordinary citizen asks: Why do Church conferences and clerical societies pass these resolutions? We can only reply: because these assemblies have got into the habit of doing so, and think that it is the proper thing to do, like singing the Doxology. After all it costs them nothing and certainly is much less trouble than giving good sound teaching to young people on proper preparation for marriage, and the

duties of married people to one another. Undoubtedly it would strengthen the Church's influence if Church assemblies would clear their minds of cant and try to realize that Christ's ideal of marriage is not presented effectively or attractively to English men and women by clerical resolutions condemning alterations in the marriage and divorce laws when these alterations are apparently desired by a majority of our fellow citizens who may be presumed for the most part to be men and women of goodwill and anxious to do their best for the moral welfare of the nation and the happiness and purity of English home-life.

HEALTH AND THE CHRISTIAN CHURCH

By the Rev. ARTHUR PANNELL, B.D., Vicar of Bulmer-cum-Belchamp Walter.

THE study of non-Christian religions indicates that they, in common with Christianity, recognized that their function was more than to cultivate fellowship with a divine being, or beings. They aimed also to establish harmony between body and soul. They concerned themselves with ridding the bodies of men of their pains and diseases. The religions which have had most sway over the races of mankind have been those which have kept well before their devotees that they were physicians of the body as of the soul. Hence we find in the Graeco-Roman world temples to Asclepius or Aesculapius, and to his daughter Hygiea, near many a quiet stream or shady grove, or on the slope of some gently wooded hill.

The Christian faith, as the new competitor for world-wide acceptance, emblazoned on its banner Health, Redemption for mind and body. Christ's religion was to teach new truth and also to re-proclaim all truths until then partially apprehended.

Christ's charter to His followers is, 'Go ye and do as I have done, and even greater works than these shall ye do.' How this was accepted by the immediate followers of our Lord, the Gospels themselves and the other writings of the New Testament give ample evidence. The Christian Church was to be a healer of the nations.

One of the forces which made this new faith spread so rapidly and become, not the religion of a sect of deeply pious Jews, but a universal religion, was the complete acceptance on its part that it was in possession of spiritual forces which could enable men to be redeemed in body and soul. The Church must be the saviour and the healer of mankind through the indwelling of the Holy Spirit in its members, as Christ himself was by the complete indwelling of God. The well-known satirical passage of Gibbon, which gives as one of the reasons for the rapid extension of Christianity, the supposed power of the Church to work miracles, might be re-written now, not in satire, but in all seriousness, if the writer had been acquainted with modern discoveries. We are able to re-read the history of the Church, and to acknowledge that the early apologists for our Faith, whether the writers of the first few centuries, or the writers in later ages, were not woefully blind to truth because they wished to overcome their adversaries, but were average men relating actual experiences. We can now read the past by the light of the present, and continuity with the past gives us strength and poise.

The Christian Church went forward then to redeem men's bodies and souls, little dreaming that the time would come when Christians would believe that such powers would be withdrawn.

When we pass beyond the Canon of the New Testament we have to ask ourselves what was the attitude and belief of those who wrote on behalf of the Church. We can only quote from a few of the authors, but we can well imagine how curious it would have seemed to any convert from the Pagan faiths, if they had been told that such miracles of healing as were alleged to have been wrought by the power of Christ or His apostles were no longer achieved.

One of the earliest apologists of the Christian Church, Justin Martyr (165 A.D.), speaks of 'Christian men. . . . who in the name of Jesus Christ have healed and do heal.' Or we turn to the writings of Irenaeus, Bishop of Lyons (178 A.D.), one of the great champions of the Catholic Church, who writes thus in his work against Gnosticism:

'For they (the Gnostics) can neither confer sight on the blind, nor

> hearing on the deaf, nor chase away all sorts of demons except those which are sent unto them by themselves, if they can do as much as this. Nor can they cure the weak or the lame or the paralytic or those that are distressed in any other part of the body as has been often done in regard to bodily infirmity. Nor can they furnish effective remedies for those external accidents which may occur.'

The inference is perfectly clear, when later on the writer says, that even more wonderful things than these are performed in the Christian brotherhood in his day.

If we leave Gaul and cross the Mediterranean to the northern coasts of Africa where Christianity so soon struck her roots, only to wither away through the great difficulties which confronted her later, we find ourselves in the same religious atmosphere as far as the working of the Holy Spirit is concerned in the recuperation of the bodies of the sick. Cyprian, Bishop of Carthage, speaks of the order of widows who are to fast often, to pray continuously in order that they might be able to use, if they possess it, the gift of healing. The *Canons of Hippolytus*, which are possibly as early as the middle of the third century, even allow the claim of a person to be ordained if he possess the gift of healing. We find also the Church creating an order of Exorcists (the date of its origin is lost in obscurity). The first mention of the special ordination of exorcists is preserved in the seventh Canon of the Council of Carthage held in 256 A.D. We are not contending for the theory that diseases were caused by demons; the Christian Church spoke the popular language of the day, as the Church to-day may use the modern scientific or medical terms, but such an order is a very striking proof of the belief of the Church that her mission to heal the afflicted was not to terminate with the age of the apostles. So common, indeed, were miracles of healing that St. Augustine of Hippo, having declared that he knew of more than seventy which had occurred and had seen signs of the presence of divers powers similar to those which had been given of old, desired that narratives should be written, so that the multitude should not remain ignorant of these things. Is there any reason for rejecting these miracles merely because they were apparently caused by the influence of some relic?

In passing away from the witness of the early Catholic

Church we cross to our own island and its Church, nor do we find any change in its belief of the Church's healing mission. St. Columba visits the sick Diormit, who appeared to be at his last extremity, and invoking Christ's name as he stood by the bed of the sick man, prays thus:

> 'Be Thou propitious to me I pray Thee, O my Lord, and take not away the soul of my dutiful attendant from the tabernacle of this flesh while I remain alive,'

and when he had spoken these words, he remained silent for some little time, and then said:

> 'This my servant will not only not die this time, but will even live for many years after my decease.'

The prayer was heard and Diormit recovered his perfect health. We may quote also from the letter which Augustine of Canterbury received from St. Gregory of Rome in answer to a question sent by the former:

> 'I know, most loving brother, that Almighty God by means of your affection shows great miracles in the nation which He has chosen. Wherefore it is necessary that you rejoice with fear, and tremble whilst you rejoice, on account of the same heavenly gift: *viz.*, that you may rejoice because the souls of the English are by outward miracles drawn to inward grace; but that you fear, lest amidst the wonders that are wrought the weak mind may be puffed up in its own presumption and as it is externally raised to honour it may thence inwardly fall by vain glory . . . for all the elect do not work miracles, and yet the names of all are written in heaven . . . it remains therefore, most dear brother, that amidst those things which through the working of our Lord you outwardly perform, you always inwardly strictly judge yourself, and how much grace is in that same nation, for the conversion of which you have also received the gift of working miracles.'

If such wise counsel had been continually followed by the Church in the medieval period, we might have been saved some of the revulsion which in later days was felt against the doctrine that miracles of healing had been continued. We might have been saved also from the theory that a time limit had been placed by God beyond which nothing which might resemble our Lord's work could be wrought, and that only within that period, for some inscrutable reason, God has willed Christians to perform acts which showed Him to be Lord of body as well as of soul.

It is needless to reiterate how all our land was covered with churches with miracle-working shrines, or images, or how

numerous were the holy wells popularly endowed with healing powers. St. Cuthbert of Durham, St. John of Beverley in the north; St. Thomas of Canterbury and St. Swithin in the south; St. David in Wales; Our Lady of Walsingham and St. Edmund in the east; St. Thomas of Hereford and St. Dunstan in the west are but names which carried on a great tradition. The records of many an abbey or church could tell us stories such as these:

> 'A woman was brought to Canterbury so doubled up and lame that she could not walk. Her left knee was so contracted that she was unable to put her foot to the ground; the knee so painful that it could not be touched without great agony. Helpless she comes to the tomb of the martyr and is healed. Ulcers and tumours vanish, the dumb men speak, the deaf hear.'

Such records bear witness to the claim of the Church that she considered that the powers of the Great Physician were still with her. The satire of a *Piers Plowman*, the cheerfully caustic remarks of Chaucer, the Lollard movement bring before us a clergy who often played upon the ignorance and superstition of the people, but who at least did not teach a conception of God which relegated Him to the position of a powerless potentate. At least the Church in that age did give expression to a fundamental truth of the Christian Faith, that Christians were meant to be healthy rather than ill. No doubt many a pious rogue who claimed to have been healed should have been treated as Saunder Simpcox, 'Whipped through every market town till they came to Berwick.' And the lamentable fact is that the way in which men had often been duped prevented them in after years from seeing anything in such records of continued miracles or works of healing than universal frauds.

The story of the English Church from the year 1534 until 1662 is a chequered one. Pilgrimages of sick folk ended with the destruction of the shrines. Thought had to formulate new ways of expressing religious truths, and when the Church had rejected Papal authority she was driven back to the teaching of the New Testament and the Primitive Church. Hence in her office for the visitation of the sick having anointed the sick person, she prayed that he might be released from all pains, troubles, and diseases of mind and body, and this was a service

meant to be used when the sick person was *not* at the point of death.

The disasters of the English Church are too well known. She becomes broken in fragments, each fragment claiming to represent a purer apostolic tradition. The parts of that Church, whether Baptist, Congregationalist or Quaker, were united for a time in the common belief that works of healing had not ceased in answer to Divine power, and so 'Faith healing' was often practised. In the Anglican Church, touching for the healing of scrofula was performed until the eighteenth century. The great Dr. Johnson was touched by Queen Anne. Sometimes within her border a healer arose, of whom none were more remarkable than Valentine Greatrakes, who died in 1683. This man, a member of the Church of Ireland, visited England on several occasions, and in his own record of his cures, entitled *A brief account of Mr. Valentine Greatrakes and of divers of the strange cures by him lately performed*, he gives numerous cases vouched for by well-known people of his day of the cure of ague, epilepsy, paralysis, ulcers and other ailments. On three days a week, from six o'clock in the morning to six in the evening, he received patients at Youghal from all parts of the country.

The more modern history of healing by faith is open to all. But how slow has the Church of England been to recognize the truth which lies buried in these stories of the past. The diseases which were cured were imaginary, say many Churchmen, or hysterical. Is it that they are afraid of that abandonment to the Divine which a religion to be effective must demand? If prayer cannot mend a broken limb, could it cure an ulcer? they would ask. 'Faith-healing' was soon considered to be merely a vulgar superstition. A new religion then springs on the Christian world, 'Christian Science,' and re-enunciates what the Reformed Churches had largely forgotten, namely, that men should be healthy, and that health very largely depends on right thought and right spiritual attitudes.

The discovery by the New Psychology of the relationship between mind and body, the researches of the pioneers of the Suggestion School of Medicine and its successors, the marvellous discovery that diseases which are not merely hysterical can

be cured by mind treatment and suggestion, has thrown a flood of light on what were too often regarded as the lying fictions of the Church of the past.

Modern Churchmen should stand for the acceptance and practice of all truth. Every fact which science discovers must be brought into relationship with a religious conception of the world, and the study of modern psychotherapeutics enables us to realise how spiritual powers may be employed in restoring health to the sick. The object of the Christian Church should be the bringing of the *whole* man into relationship with God in Christ. Hence the command: 'Preach the Gospel, heal the sick, cast out demons; freely ye have received, freely give,' is as binding on the Church to-day as it was in Apostolic times.

THOUGHTS ON THE USE OF CITY CHURCHES*

By P. E. Matheson, Fellow of New College, Oxford.

LORD Bacon was fond of saying that 'the vale best discovereth the hill': *i.e.* that an outsider may sometimes see more of the game and be able to give more dispassionate counsel. Like many others among those who are concerned for the well-being of London and for maintaining the continuity of the historic interest and greatness of the City, I was distressed to hear of the proposal to sell for private use or demolition a large proportion of the City churches. No doubt good use might be made of the money that the sale would bring in: money is always useful; but such a step could only be justified if it should not be found possible to turn these old and historic buildings, with their associations of common worship and their memories of the common efforts and aspirations of past generations, to purposes which should be in some sort of continuity with the past and should give outlet and expression to the same needs of human nature, the same cravings of the spirit of man, to all those aspirations and emotions which brought the churches into being and made them a living part

*An address delivered in St. Dunstan's in the East on St. Dunstan's Day, May 19th, 1921.

of your City, to be cherished and adorned to the glory of God and the well-being of the community. It may be answered, and truly answered, that the life of London has moved away from the banks of the Thames. Does it therefore follow that the suburbs and the countryside have the first claim to these endowments, and that we shall be well advised to allow the walls and monuments, which have meant so much to earlier generations, to be swallowed up in the monotonous uniformity of business buildings?

Happily the protest has been made from last August onwards and the churches, we hope, are saved. This only makes the problem of their wise employment more urgent. The clergy of the threatened churches have already done much to point the way for their appropriate use. The few remarks I have to make to-day will bring, I fear, no practical help to those of you who are concerned in the problem. But it occurred to me that I might suggest one or two thoughts on the subject which would serve as guiding considerations when you are planning for the future. I want, if you will allow me, to say a word to you on three things—Tranquillity: The spirit of membership: Individuality.

1. *Tranquillity.*

Whatever may be done with your churches, I trust that amongst those which cease to be used for public worship a good proportion will continue to be places of rest and tranquillity.

> 'We hurry on from pole to pole,
> We nod and glance and bustle by
> And never once possess our soul
> Before we die.'

In this City of London of all places, where competition seems daily to grow keener, where we are surrounded every day with what is blatant in advertisement, what is vulgar in journalism, and what is sordid and at times cruel in business and industry, the existence of such quiet inter-spaces seems to me beyond measure and incalculably precious. No change in the outward life of England has been more beneficent than the opening of the churches of town and country for private rest and meditation: and in this new departure, or rather in this revival of old usage, your City churches have shared to good purpose. The

tranquillity has not been purely passive; here and in other towns the best music, which is among the noblest refreshments and inspirations of human life, has been made familiar to many companies of listeners and has brought to them immense delight and comfort. My own experience has taught me the value of tranquil places in the midst of London. When I was a schoolboy, walking daily to school by streets which had little to ennoble their aspect, and receiving my actual lessons amid the close pressure of the very heart of the City and its traffic in Honey Lane Market, in a building where no single room had any dignity or beauty, the noise and squalor were relieved at intervals by the tranquil refuge that we found in the spacious libraries of the Guild Hall and the London Institution, which were kindly opened to us. I still recall the boon with thankfulness. During the war, I became for two years a day-time dweller in Whitehall, immersed from morning to night in business papers, and distracted by the occupations of a Wages Regulation Department. It was a rude shock to come into this from the peaceful studies of Oxford, and I do not know if I should have been able to endure it if a kind fortune had not given me in the spacious and restful rooms of a quiet club some short relaxation every day from the exacting tension of business. Such quiet places of peace your churches can supply. Man cannot live without quiet moments in his daily life, whether they be given to music or meditation or prayer or study. No great character can be built up amid constant business and distraction. It is with good reason that Wordsworth, in one of the greatest of his poems, speaks of his hero as one who

> 'in the heat of conflict keeps the law
> *In calmness* made and sees what he foresaw.'

In calmness made.

I need not say anything here of the tranquillizing and renewing influences of music and of public and private prayer. You have had and enjoyed such opportunities, and they are not likely to be forgotten in any future disposal of the City churches. But something must be said of reading and study. It is much to be desired that some, at least, of the churches should be made available as libraries and reading-rooms for

quiet study. And they should be more than mere collections of books. Much has been done to provide libraries in England, and I am glad to think that now the countryside is to have them from the Carnegie bequest as well as the towns. But far too little has been done for the *direction of readers*. Each library should have its librarian: not a mere registrar of books and entries, but a guide for readers, who should be able to advise and direct their studies. Many readers, no doubt, know their own way, and need no direction: but there are others to whom wise guidance may make a world of difference. I know elementary schoolmasters who have opened up a new spiritual and intellectual world to their boys and girls by such direction. I would have a director for history, for poetry, for philosophy, and for science.

I do not mean that undirected reading is to be discountenanced. It is in itself a rest to browse quietly and indiscriminately among books. But the pleasure of real study —whether it be of a great author or of a period of history, or of science, travel or research—lifts the reader out of his own world and his own absorbing cares and may, if wisely used, give him a balance and a peace of mind which will save him from ill-temper and hasty judgments, and give him a more rational outlook on the world. Let me illustrate this. There has been on show at University College, Gower Street, an exhibition of books and pictures connected with Dante, the greatest of Italian poets, and in a sense the prophet of united Italy. Even to pass through this little exhibition—to see the portraits of the poet, the drawings that his poetry has inspired, the copies in manuscript and lordly print of the works which are the outcome of his genius—is in itself a moving experience. But it is an experience which every man in his measure may have for himself in the peace of his own home or in a library, by converse through his writings with Dante's own spirit. And it is so with all great literature—the inspiration, the power to renew the spirit is inexhaustible and incomparable. Take again the historic suggestions of your own church and neighbourhood. How wide the appeal of the City of London is was brought home to me a few days ago. I was turning over the

pages of John Stow's great book on London, and in the pages on Aldgate Ward I came across the sentence:

> 'Then have ye on the South side of Fenchurch Street, over against the well or pump amongst other fair and large builded houses, one that sometime belonged to the Prior of Monte Iovis or Monasterie Cornute, a Cell to Monte Iovis beyond the seas, in Essex: it was the Prior's Inn, when he repaired to the City.'

The sentence gave me a thrill, for New College, in Oxford, still retains, from the fourteenth century, the spiritual care of that Monasterie Cornute, Hornchurch in Essex, once held as a cell of the brethren of the Hospital of the Great St. Bernard. Thus Aldgate and Essex and Oxford are linked in history with that unselfish brotherhood of the Great St. Bernard, who to this day live hard and die early in order to ease the ways of thousands of footsore travellers between Switzerland and Italy.

2. *The spirit of membership*—co-operation—the common life. When we are considering how we may make the life of these churches continuous with the spirit of their foundation and with their first purpose, there are two things we think of: first, the perfecting of man's spirit for God's service, the communion of man with God; and secondly, the communion of men with one another, as bound to one another through the great ideal society which our Lord founded for the redemption of human nature. How is the element of communion to be realized in your City? There will be the continuance of public worship in those churches that remain consecrated to their primary use: and that is all to the good. Can we retain the corporate spirit in the other uses to which we apply them? First they can be used for such addresses and lectures on matters of common interest as I see have been given from time to time in St. Dunstan's and other churches. Every lecture or sermon, if it is to be of any good, we do well to remember, is a *common act*—it is a meeting of spirits, a co-operative effort, in which all who take part are striving together for knowledge which may lead on to enlightened action.

There are other expressions of the corporate life to which these churches may minister. There are many societies and clubs which exist for the promotion of the common life. Some churches might well be set apart for the offices and meeting-places of such societies, with one important proviso. They

must make good their claim to be living human societies and not merely machines for collecting names and subscriptions. The question how far the churches should be used for actual clubrooms is a more difficult one. There seems no reason at least why they should not be used for any society of an educational kind, for lectures, classes and debates. But to my mind the first consideration for their use is tranquillity. The preference should be given, after definitely religious purposes, to libraries or other resting places for quiet study. And that leads me on to my third point.

Individuality. 'We are all Socialists now,' it is often said. and it is true in a certain limited sense, but only in a limited sense. It is true that in all social and political questions, we no longer assume that the individual can be regarded in isolation. We all recognize, in theory though, alas, but imperfectly in practice, that we are members one of another. But we are inclined to look to societies or to the State to achieve what we shrink from accomplishing by our own personal effort. Churches are the embodiments of a twofold principle, the common and the personal life, and woe to us and to the Christian faith to which we belong, if we respond to its claims on the one side only. In the first sixty or seventy years of last century we must admit that the Church was too much out of relation to the social movements of the time. It was occupied on the one side in the cultivation of personal piety, on the other in the restoration of the decent ceremonial and order which had been allowed to fall into neglect. It was too much aloof from ordinary life. Since that time there has been a growing tendency to bring the Church into close contact with the social and economic movements of our age and country. This tendency has been in some ways wholesome, just in so far as it has meant that men have realized that faith without works is dead, and that religion, if it is to live at all, must be alive in the whole life of the nation and must not be a mere matter of Sundays and church services. But the weak side of this movement has been the neglect of the vital and fundamental truth that the corporate life of the Church and of society depends for its vigour and sincerity on *the inner life of a multitude of individuals*, men and women. If we turn to the record

of our Lord's life and teaching, how little there is, comparatively speaking, on organisation and how much on the life of the individual, on character and its potency for good and evil! The first appeal of the New Testament is to individual men and women. 'The Kingdom of Heaven is within you.'

If you ask me what is *the application?* It is this. No multiplication of societies or institutions, however elaborately devised, can take the place of the animating strength that comes to a society from the inner life of its individual members. In the sacrament of the Holy Communion, in which Christians find strength and comfort, the two aspects of the Christian ideal meet: on the one hand the strength which comes from the sense of sharing with an innumerable multitude in the common life and service of God: on the other the sense of personal communion with God, the strengthening of personal faith and conviction. So far all Christians are agreed. But what we are apt to overlook is this. No vague belief in the value of the Christian society, no sentiment of sympathy with the more suffering members of the community absolves us from the duty of self-education. We are bound as individuals to learn to understand the world in which we live, in order that we may wisely and justly take in hand the social and economic problems which confront us. That is why I would urge so strongly for the future use of these buildings the claims of education in the broadest sense. We are not as a people inclined to acquire thorough knowledge or the scientific habit: we are apt to be slipshod in our thinking, and superficial in our studies. And yet without hard thinking and serious study we are at the mercy of the journalist and the man in the street. The religious life, in the narrow sense, is not sufficient. 'The children of this world are wiser in their generation than the children of light.' To the Christian, ready to help the men who are his brethren, sympathy, even love itself is not sufficient, *unless it be united with the wisdom which comes from knowledge and effort.* That is why I want some at least of the City churches to become centres of quiet illumination, from which men may return to the business of daily life with wider outlook, sympathies ennobled, and a firmer grasp of the principles that control the possibilities of life.

THE IDEALS OF THE CHURCHMEN'S UNION*

By the Rev. E. St. G. Schomberg, St. Andrew's Vicarage, Westminster.

'Rejoice with me, for I have found the piece which I had lost.'
—Luke xv, 9.

THE parable of the Lost Coin, which forms part of our Gospel for this week, is one of the most charming instances that we have of our Lord's sympathy with, and insight into, the little daily troubles that beset ordinary human life. The vividly realistic, and yet half-humourous portrayal of the incident stamps it as the work of the Master-observer of human character. Such is the charm of the form of this parable, that it is almost with reluctance that we turn to seek for its inner meaning. About this there can be no two opinions. The Kingdom of Heaven is incomplete until every individual soul has been brought under its sway, and until every distinctive type of mind has added his or her quota to its treasure. The manifold character of Christian truth and Christian experience is such that the contribution of each one of us is essential to the completion of the whole.

Now I wish to apply the teaching of this parable very briefly to the work and objects of the Churchmen's Union.

The Churchmen's Union, as I understand it, stands for certain ideals which experience has taught us to be essential to a right apprehension of Christianity. The recognition of these ideals is not peculiar to members of the Churchmen's Union, in fact they are accepted by the vast majority of our fellow-churchmen, but they have for the most part been subordinated to other ideals which are in their turn accepted by us as having their proper place, albeit a secondary one, in the scheme of Christian development.

For instance, the Churchmen's Union stands first and foremost for fidelity to the Truth. Truth, that is to say, at all costs; Truth naked and unashamed; however unpalatable it

* A sermon preached at the Corporate Eucharist of the Churchmen's Union at Marylebone Church on June 16th, 1921.

may be; and that Truth we believe to be unfolded to the mind and conscience of men by the Spirit of God by a gradual but progressive revelation until the end of time; and the Truth thus revealed, we hold, must be adhered to in spite of the sacrifices such adherence may involve, and in spite of the traditions that may be violated.

But secondly, while we believe that fidelity to the progressive revelation of Truth is the first principle of Christianity, we also believe that the Truth may be approached from many different angles and by many and various processes of thought, and that therefore the Church, which is the repository of Truth, must be comprehensive of many varying types of mind, and of many differing methods of approach to God.

Now we find that the Church of which we form part has, by an age-long process of development on traditional lines, evolved a certain system of teaching and worship; and further we find that there are two outstanding features of that system. One, the strict adherence to the traditional forms and doctrines which the Church has evolved, coupled with an impatience of, and even hostility to, any new light which progressive revelation may throw upon them or their sources: and secondly, an appeal to the emotions of men and women, by various means, as something of paramount importance, accompanied by an alarmingly increasing tendency to ignore the claims of actual Truth.

The development of this system has produced this result. The claims of tradition and emotion have combined effectually to stifle the voice of progressive revelation, so that it cannot reach the ears of the many who are straining to catch some spiritual message that will really help them to meet the difficulties of the present day.

And moreover, that very system of rigid traditionalism has tended so to narrow the Church's appeal that she has lost that comprehensive character which is so obviously essential to the guardian and teacher of Spiritual Truth.

Now, my brethren, how do we stand in face of this situation?

Surely the aims of the Chucrhmen's Union is to restore to the active and practical policy of the Church of England the

pursuit of these two well nigh lost ideals: (1) Loyalty to the progressive apprehension of Truth revealed by the Spirit of God as promised to us by our Lord and Master Jesus Christ; and (2) the restoration to the Church of that comprehensive character which is essential to her true duty and destiny.

We believe—I am certain that in our heart of hearts we do believe, each one of us—that in restoring these ideals to the Church we shall be giving her just that vitalizing factor which to-day is her greatest need. Both have been dimly, though very tentatively, foreshadowed in the recent Lambeth Conference. The need, the vital need, of these things is present to the minds of all thinking Christian men and women to-day, but to us it has fallen to be the unworthy pioneers in a great spiritual movement, in a reformation which, in its far-reaching results upon the lives of our fellow-countrymen, may well transcend all other such achievements. But the question before us here and now is: How are we to set about it? We know that truth is being made manifest amongst us day by day by the action of the Holy Spirit of God; we know that as loyal members of the Church we can, or should be able to, present the Gospel of Jesus Christ in such a form that it will appeal to every type of man and woman, be they simple or learned. The Truth is there to which the soul of each one of them can respond. We yield to none in our belief in a true Catholicism, but it must be a Catholicism of the Spirit and not a Catholicism of Uniformity. We yield to none in our valuation of the emotions as a great factor in spiritual life, but they are the emotions aroused by the appreciation of Divine Truth and the realisation of human fellowship in the widest and deepest sense, and not by a mere playing on the senses. Let him who sees an avenue to Truth in the colour of a stole, or in the cut of a vestment, or in the northward position, by all means avail himself of it, but let no man's traditions make the word of God of none effect to him who cannot regard these things as revelations of the Eternal. That is what we mean by comprehensiveness. That is the coin which we had lost and which we believe we have found.

And now to make the fact known. What are we doing? And what more can we do? We have to show that a truly

vigorous church life is not incompatible with the emphasizing of these ideals for which we stand. We have to show that those who take, if I may say so, a traditional or sectarian view of Christianity have no monopoly of Christian vitality and energy and enthusiasm, but rather that the true life of the fellowship of Christ is bound up with the ideals which we of the Churchmen's Union profess. How shall we proclaim it? We have our annual service and our annual meeting here in London, but they are little known as yet. We have our annual Conference at one of the two great Unversity towns in the summer vacation. We have our magazine read by a few thousands; we have our other publications. But if these be the limits we set upon the 'calling of our friends and neighbours together,' then have we earned the indifference with which our fellow-churchmen tend to treat us.

If we would gain a hearing worthy of the message we bring we must do more than this. We must hold our services and conferences in the great centres of population in the midlands and in the north, in the new Universities as well as the old, and we must pray more, and we must work more, if we hope to find a glad response to our cry, 'Rejoice with me, for I have found the piece which I had lost.'

But if we do this, need we doubt that such a response will be not only glad, but widespread? I am one of those who believe that the English spirit which won the war was the spirit born of long centuries of Christian influence, and yet to-day we must remorsefully admit that, generally speaking, the English people are not responding to the Church's appeal, as we might have hoped, after having witnessed that wonderful outpouring of the spirit of self-sacrifice which carried the whole country with it during the years of the war. It is not that the nation is impervious to spiritual appeals. Experience has proved the contrary. But it is, I believe, because the form in which the Church's appeal is cast is one which fails to interest them and arrest their attention; and it fails because it is too indirect. Christian doctrine and worship are so complicated because there is so much worn-out tradition to be explained, so much hyperbole to be toned down, so much formality to be mastered before the real thing can be found. There are

countless people, I believe, who are yearning for spiritual help, but if they are to make use of it, it must be reduced to terms which they can understand. Our Blessed Lord preached the Gospel to an Oriental people, and He clothed it in Oriental trappings which they could appreciate. He taught them by parables and symbolism in which their souls delighted. But can we doubt that if He had preached His Gospel to a matter of fact western audience He would not have adopted a more direct form of appeal? And yet the Church, in presenting Truth to the masses of the western world, has never really freed the Truth from that cloak of symbolism and mystery which has made it so puzzling to the mind of the average man and woman that they have ceased to be interested in it. What the average Englishman asks for is the presentation of plain, unvarnished, moral and spiritual Truth in such a way that he can readily apply it to illumine and interpret the realities which he has to face in his everyday life. It is just such a task as this that the Churchmen's Union can and should endeavour to accomplish by every means in its power. To-day there is a vast opportunity, in itself constituting a great call. It is the Spirit of God Himself who is calling to us. Shall we not hear Him?

BOOK NOTICES

BOOKS FOR THE GIRTON CONFERENCE.*

The purpose of this paragraph is to call attention to some books having a bearing on the morning papers of the Girton Conference.

The most popular modern book on Jesus Christ is, of course, Glover's *The Jesus of History*. Everyone who has not read it should read it. It is full of spiritual and moral stimulus, and appeals to the modern mind. It does not satisfy the theologian or historical critic on every point, but the book that can do that has not yet been written.

* 1. *The Jesus of History.* By T. R. Glover. (Pub. Student Christian Movement.)
2. *The Outlines of the Life of Christ.* By W. Sanday. (T. and T. Clark.)
3. *Dominus Noster.* By C. Anderson Scott. (W. Heffer.)
4. *Pastor Pastorum.* By B. Latham. (Camb. Univ. Press.)
5. *Landmarks of Early Christianity.* By K. Lake. (Macmillan.)
6. *The Galilæan.* By N. Micklem. (James Clarke, 5/-.)
7. *The Principles of Jesus.* By R. E. Speer. (Fleming H. Revell.)
8. *The School of Jesus.* By G. R. H. Shafto. (S.C.M.)
9. *The Historical Christ.* By F. C. Conybeare. (Watts and Co.)
10. *The Historicity of Jesus.* By S. J. Case. (Univ. Chicago Press.)
11. *The Quest for the Historical Jesus.* By A. Schweitzer.
12. *What is Christianity.* By A. Harnack. (T. and T. Clark.)
13. *The Jesus of Poets and Prophets.* By R. Roberts. (S.C.M., 4/6.)

The Outlines of the Life of Christ, by the late Professor Sanday, is a clear, cautious, scholarly book. It does not stimulate, it illuminates. It is therefore not so popular as Glover, but it is more satisfying to the student. On many points it offers no solutions, and on some, particularly the accounts of Christ's miracles in the Gospels, the writer changed his mind later on.

Dominus Noster, by Dr. C. A. Anderson Scott, is an exposition of the personality of Jesus Christ as historically presented and as historically apprehended. In some ways it reminds us of Latham's *Pastor Pastorum,* but it has naturally made greater use of modern critical method and research. In a sense it is the best reply to Professor Lake's *Landmarks of Early Christianity,* although it appeared two years before Lake's book.

The Galilean, by Nathaniel Micklem, is full of charm and freshness. Mr. Micklem presents Jesus Christ to his readers as revealing the permanent element in religion.

The Principles of Jesus, by Robert E. Speer, is perhaps the best practical exposition of the teaching of Jesus which we possess in simple modern language. It is an admirable text-book for teaching the fundamental ideals of the Gospels as they bear on modern life. Another book of the same class, although not quite so comprehensive, is *The School of Jesus,* by G. R. H. Shafto. It is well described by its sub-title, 'A Primer of Discipleship.'

The Historical Christ, by F. C. Conybeare, is the ablest refutation of the mythical theory of Jesus as expounded by such writers as Dr. Drews, Prof. W. B. Smith, Dr. K. C. Anderson, and Mr. J. M. Robertson. Perhaps a clearer presentation of the case for readers who know nothing of modern New Testament criticism is *The Historicity of Jesus,* by Shirley Jackson Case. This book contains in its footnotes a very good modern bibliography of the subject.

Schweitzer's *The Quest of the Historical Jesus* is the most brilliant exposition of 'the eschatological Jesus,' just as Harnack's *What is Christianity* is the best exposition of 'the liberal Jesus,' although in dramatic presentation Harnack's book is not equal to Sir John Seeley's *Ecce Homo* which it has largely replaced. Another book by a German liberal theologian, Weinel, supplemented by an Englishman, Prof. Alban Widgery, is *Jesus in the Nineteenth Century.* This is an interesting and suggestive volume, especially for students of nineteenth century literature.

A charming little book which has just appeared is *The Jesus of Poets and Prophets,* by Richard Roberts. It is an attempt to show 'the face of Jesus Christ' as certain great souls have seen it. It may be compared with Bishop Boyd Carpenter's *The Witness of the Heart to Christ.*

All the books mentioned, with the exception of Schweitzer's and Weinel's, are small, and all are easy and untechnical reading.

H. D. A. M.

THE UNIVERSALITY OF CHRIST.*

The four lectures by the Bishop of Manchester now published under the above title were delivered at the Student Christian Movement Conference at Glasgow in January of the present year. The lecturer, by the terms of the invitation, has treated his subject avowedly from the philosophical and intellectual point of view. Accordingly the first lecture is

* *The Universality of Christ.* By William Temple, Bishop of Manchester. (Student Christian Movement, 1921, price 4/- and 2/6 net.)

devoted to a discussion of the historical and comparative methods of criticism. While readily admitting the value of these methods for the study of the New Testament, the Bishop is careful to insist clearly upon the limitations proper to each. Religion can never rest upon the historical method, for in religion we are concerned primarily with an unchanging principle; and productive as the comparative method has proved, it is not itself capable of establishing truth. In the last resort we are concerned not with what *men* have thought and are thinking, but with the revealed purposes of a living God. How far the distinction here made is fair or fundamental may perhaps be open to doubt. Stress is rightly laid by the lecturer upon the unaccommodating character of Christianity in relation to other religions. The modern recognition of good in these must in no sense weaken the claim of Christianity to be the truth. Yet, to the mind of Dr. Temple, the claim does not carry with it any acceptance of the deposit theory. Faith, we are told, is a noble hazard, and not a matter of intellectual certainty. We are not to close our minds against new knowledge; to do so can only indicate a dread that in the last resort faith and hard thinking are incompatible.

Is a universal religion possible? The question asked in the second lecture is answered in the affirmative, and the conditions which such a religion must be prepared to satisfy are clearly set forth. If God is One, the system of reality must be one also—a system self-consistent and self-explanatory. He who would learn the truth must leave prejudice behind, cultivating that 'objectivity of mind' wherein is fellowship. The search for a principle of reality implies a God who will reveal Himself to the searcher. Granted that the supremacy of spirit is the one satisfactory hypothesis to explain the world, how is the nature of that spirit to be made known? Philosophy, it is answered, is inadequate for the purpose. Revelation of Himself on the part of the Supreme Spirit can alone meet the case. What, then, is the necessary channel of communication? Here art will furnish a suggestive analogy. Just as it is the whole object of art to give a perfect *individual* embodiment of a *universal* truth or value, so the character of God, the universal Spirit, can only find expression in an individual life. But while this is true, the character or spirit thus manifested must be of such a nature as to be able to reveal itself clearly in all circumstances. Now love answers to this requirement. 'There is no conceivable situation in which it is not possible to show absolute perfection of love.' Perfect love manifested in a perfect human life: here are both the method and content of that revelation which we call divine.

In Christ, then, we must look for nothing less than the complete revelation of God, who is love. The divine love manifests itself through triumphant sacrifice. The human impulse to devote life to the service of God is matched and answered by the suffering of God for man. That is the lesson of the Cross. Calvary creates penitence, wins the human heart to free allegiance, and, by the revelation of suffering love in the heart of God, brings home to man the cost of redemption, so that none can ever say of sin: 'Its all right; God did not really mind.'

Who, then, is he who thus reveals to men the truth of God? That is the crucial question for every age. It needs to be insisted on that the fact that Jesus of Nazareth appeared at a particular time and place is no bar to the universality of the revelation which Christians claim that He has given. Indeed, without such particularity, no revelation of God could have been intelligible. Nor is it of use to ask the question: 'How *much* of God was revealed in Christ?' Spirit is revealed qualitatively or

not at all. It is when we approach the problem of the Person of Christ, under Dr. Temple's guidance, that the path is beset with difficulties which not even his courageous handling of the question seems able wholly to remove. There is, of course, no attempt on the part of the lecturer even to adumbrate a Christology, but enough is said to suggest at least the direction in which the Bishop's thought is moving. On the one hand we must say of Christ that He is very God, in that every thought of God which is not in accord with the character of Christ is idolatry. Accordingly we can never have truce with the suggestion that Jesus was inspired as others have been inspired. On the other hand, we are to say not less definitely that Jesus was *a* man, and not simply Man, inasmuch as human nature which is not fully individual is not perfect human nature. So far the Bishop repudiates frankly and fearlessly the orthodoxy of an earlier day. At the same time he would still find room for the doctrine of the inclusive personality of Christ. 'The human person is so completely surrendered to God that in sober truth the Person of Jesus Christ is God; and only because this is so can He claim the allegiance of all men and so become inclusively Man.' At this point questions inevitably suggest themselves which in the nature of the case could not have been dealt with in four lectures. We welcome the promise given in a short preface that Dr. Temple will treat the subject more fully at an early date.

W. M. PRYKE.

NEW IDEAS FOR OLD.*

These lectures were delivered in 1919 in Tokio by the Professor of Philosophy at Columbia University. The author disclaims any propagandist purpose, but Professor Dewey exercises an important influence on present philosophical tendencies in America, and is well-known as the exponent of an attitude opposed to the Idealism which is still a preponderating force in English philosophy.

English idealists indeed have been led to expect very little from thinkers of a realist or pragmatist attitude. Nevertheless, the exponents of these tendencies in America are not only familiar with the most recent results of research in psychology, anthropology, and biology, but are ready to face those problems of epistemology which idealists have often regarded as insoluble save from their own standpoint.

Probably Professor Dewey would not repudiate the ambiguous, and perhaps discredited, title of pragmatist. Possibly he would not dispute over nomenclature. At any rate, his theory of knowledge has much in common with that of the late Professor William James; phrased as it is in terms of evolutionary biology. For this school, the interaction of organism and environment is the basic category. Knowledge is no longer something separate and self-sufficing, but is involved in the process by which life is sustained and evolved. The senses are no longer gateways or avenues of knowledge, but stimuli to action. Sensations are discussed in terms of stimulus and response, not in terms of 'knowledge': they are practical rather than cognitive—'shocks of change, due to interruption of a prior adjustment,' 'signals to redirections of action,' and so on.

All this may seem, to the lay mind, harmless or meaningless enough; but to the trained eye the cloven hoof is visible; for if sensations are just points of readjustment in the life process which constitutes their unity,

* *Reconstruction in Philosophy.* By John Dewey, University of London Press. (Hodder and Stoughton, 7/6 net, pp. 224.)

'the alleged atomism of sensations disappears,' and with its disappearance vanishes 'the need for a synthetic faculty of superempirical reason to connect them.' Philosophy is no longer laid under the necessity of devising a means whereby 'separate grains of sand may be woven into a strong and coherent rope—or the appearance of one.' In brief, 'the necessity ceases for the elaborate Kantian and Post-Kantian machinery of *a priori* concepts and categories to synthesise the alleged stuff of experience.' For the true stuff of experience is not discrete sensation, but the sensori-motor co-ordinations of an organism. Experience carries its own principle of connection within itself, *i.e.* the 'organisation intrinsic to life.' Thus is experience interpreted in terms of biology.

We may or may not agree with what we can understand of the interpretation; but it must be admitted that the new technicalities are no more formidable than the old, and the psychology makes an attempt to be scientific. Moreover, there seems no doubt that new theories of the development, purpose, and nature of mental life will render the older epistemology obsolete.

It should be added that these opponents of philosophic idealism are not wanting in idealism of another kind, *e.g.* social and moral. For if an idea no longer subsists for them in a *noumenal* or transcendental world, it is yet 'a suggestion of something to be done' here and now. Thus philosophy becomes practical as well as contemplative, and melioristic instead of pessimistic or optimistic. (It is no longer optimistic in the sense that it 'transcends' evil, or regards it as 'unreal'; it hopes rather 'to overcome evil by good.').

However, enough may have been said to attract those who may be described as Aristotelians to this book. Platonists, perhaps, will not find it congenial, for the author does not try to serve two masters, a feat which in philosophy is impossible.

J. C. H.

RELATIVITY.*

Professor Wildon Carr has done good work in making difficult ideas comprehensible to persons of ordinary mental calibre and equipment. At a time when Bergson seemed highly difficult to grasp (in spite of his reputation for lucidity) *The Philosophy of Change* made things clearer; and many English readers owe what they know of Croce to Professor Wildon Carr's book on the Italian philosopher.

He now turns his attention to Relativity, about which we have heard so much and understand so little. This book contains not a single mathematical formula, and dwells more on the actual conception itself, in its historical and philosophical bearings, than on its scientific proofs, which are, naturally, only accessible to the technically equipped intelligence.

Relativity, in the sense that time and space are relative and not absolute conceptions—subjective, not objective—has long been a familiar idea to philosophers. But the importance of the theory as associated with the name of Einstein is that the notion is no longer metaphysical but physical—it is no longer a speculative theory (as it was *e.g.* in the hands of Kant) but an explanation devised to account for certain physical phenomena, of which the most important perhaps is the invariable constancy of the speed of light, which is independent of the movement of its source. So that the velocity of light, and not space, becomes the one 'constant' in physics. Then again, where the principle of relativity is extended to

* *The Principle of Relativity.* By H. Wildon Carr. (Macmillan, 7/6 net, pp. 165).

cover the laws of gravitation, the axioms of Euclid and the physics of Newton are no longer applicable—these assume an absolute system of reference which does not exist in physical nature. The observer creates his own system of reference, and observes the universe as if he were himself at rest.

Professor Wildon Carr makes this all as clear as it can be made to the lay mind. And the conclusion we arrive at is that the new physics are about as subversive as they possibly can be, of the old, and that we are being presented with an entirely new framework of nature.

Not the least important part of the book consists of several chapters on the historical aspects of the subject: the contrast between Newton and Leibniz that is here developed is illuminating, and Professor Wildon Carr makes it quite clear that what we are witnessing is a return to Leibniz. Many indications, in biology as well as physics, seem to be pointing to the rehabilitation of this philosopher—whose originality of thought was perhaps the most remarkable phenomenon of a highly original epoch.

J. C. H.

SELFISH AND UNSELFISH GIVING.*

In order to justify the financial appeals which the Church is making to its members, the managers of Church finance have to show that the destination of the offerings of the faithful deserves and demands their self-sacrifice.

In other words the Church must present to its supporters a business-like proposition. It must promise a fair return on the money; not, of course, in the shape of a commercial dividend, but in that of efficiency and extension.

To this end the Vicar of Waterbeach has set out his theory of the duty of Churchmen and the function of the Church in justifying and making intelligible their performance of it. He acknowledges his obligations to Dr. Forsyth and Dr. Headlam. *The Justification of God,* the work of the former, provides support for his argument that the Church ought to make a great effort to retrieve its efficiency. *The Revenues of the Church of England,* the work of the latter, is an invaluable contribution to the discussion of the re-organization of ecclesiastical property.

The author of the pamphlet before us argues for the separation of those funds which go to the upkeep of ecclesiastical machinery from those funds which are applied to the propagation of religion. He would separate sharply the methods by which the two kinds of contribution are made. Collections in Church cannot decently be applied, he would say, to the customary Church Expenses. 'The Channels of Charity in Divine Worship' are reserved in his scheme for Church Work at Home (*i.e.* presumably extra-parochial) and Work Overseas. Church Expenses *et id genus omne* are provided by the subscriptions of the faithful. The contributions made in church are to be called alms: those made otherwise are labelled dues.

The vicar is not indulging in any speculative theory: he backs his scheme with the evidence of his practice. For while he provides at the opening of his pamphlet a diagram to indicate the essential distinction between Dues and Alms—the one returning to the worshipper in the form

* *Twentieth Century Finance in the Church of England: A Way out of Disgrace.* By the Vicar of Waterbeach. Skeffington & Son, Ltd. 1s.

of a cleanly, well-lighted, warm and generally well-equipped church; the other proceeding from the worshipper to the extension of the Church out in the world at large, and yielding 'Treasure in Heaven'—he supplies at the end of it the parish church accounts at Waterbeach for the past four years, in which he has practised what he now preaches. The result which these accounts present may well be thought to justify the confidence of their exponent. The endowments remain constant. Church expenses have on the average been met by Dues. The amounts collected for external work, covered by the term charity, have steadily grown year by year until in 1919—1920 the figure was more than double that registered for 1916—1917. We have heard of the advocacy of schemes like this, of the difficulty of putting them into practice and of the obstruction which they encounter. Here is a country incumbent who has reduced such a scheme to successful practice, and his work deserves to be known as a sound solution of a practical problem.

J. Worsley-Boden.

ANTIOCH AND ITS STORY.*

Founded by Seleucus Nicator, Antioch on the Orontes (to distinguish it from Antioch in Pisidia) was, in its palmy days, the Queen of the East —*Orientis apex pulcher*, said Ammianus Marcellinus—and the third metropolis of the Roman world. To-day it is a decayed town of about 6,000 inhabitants. Its situation was a remarkable one; it was close to the sea, a centre of the caravan trade between East and West, famous for its luxury and magnificence; its huge area surrounded by massive walls, fragments of which are still visible. Its groves, its baths, its fountains, its temple, its colonnades were of the finest; and its art treasures considerable. The genius of the city, the Fortune of Antioch,[1] was represented by a gilt-bronze statue, the work of Eutychides, the pupil of Lysippus. Its splendid suburb, Daphne, was celebrated all the world over. But its morals were decadent: '*mores Daphnici*' were proverbial (see Gibbon, *Decline and Fall*, chap. xxiii). So it came to pass that, for all its fame and splendour, suburb and city have alike perished or sunk into insignificance:

Διὸς πλάγὰν ἔχουσιν· εἰπεῖν
πάρεστιν τοῦτὸ γ' ἐξιχνεῦσαί τ'·
ἔπραξαν ὡς ἔκραναν.

From a literary point of view Antioch was of far less importance than its rival Alexandria; what does give it significance in the eyes of the historian is the fact that it was destined to be the cradle of the Christian Church: 'the disciples were first called Christians at Antioch.' Not only so, but the city was closely connected with Ignatius the martyr, who was bishop there; and it was the birthplace of John Chrysostom. So much is common knowledge; but the story of Antioch in its entirety is but faintly pictured by the average student, despite its singular claims on our attention. That is why we welcome Mr. Bouchier's illuminating volume. He has already laid readers under a debt of gratitude by his published studies of Spain, Syria, and Sardinia; in this new book that debt is increased. There is no other book that we know of, in which even an attempt has been made to give a continuous outline of Antiochene

* *A Short History of Antioch.* By E. S. Bouchier, M.A. Oxford: Blackwell, 1921. Pp. x. 324. Price 12/6.

[1] In the fourth century A.D. this statue was enshrined in a temple of its own. See Lightfoot, *Ignat.* I², p. 47.

history, and the articles in Bible dictionaries and encyclopaedias are too jejune to be of much service. Consequently investigators have had to content themselves with ascertaining the facts by dint of searching through many books and monographs, if they were to get any intelligible idea of the rise and fall of the sometime capital of the Roman East.

Beginning with local topography, the author passes on to deal with the two centuries when Antioch was the centre of a great military monarchy; in chapter iii we are taken on an excursion to Daphne; in chapter iv ('Legends and Travellers' Tales') we are told what travellers from the Orient thought of this 'outpost of Graeco-Roman civilization.' Chapter v covers the Roman age till the time of Diocletian; the 4th and 5th centuries are reviewed in chapter viii, and this is perhaps the most interesting part of the book—not unnaturally, seeing that it is the period of which we have fullest information from contemporary sources. Then comes a chapter on Antioch in the Middle Ages, and this is followed by another on 'Nicephorus Phocas to the first Crusade'; while the two final chapters deal first with the Latin principality then formed, and secondly with life and manners under the Norman princes. An appendix (by the Rev. E. A. Sydenham) on the Mint of Antioch is of exceptional importance, and will appeal to all scholars.

Not the least instructive chapter in this volume is the sixth, 'A Sketch of Church History.' Mr. Bouchier has not only compressed into twenty pages a great number of important details, but has contrived to make them interesting. Antioch is famous in ecclesiastical history as the mother of a peculiar type of Christianity. From the first the Church there presents a marked contrast to that of Jerusalem. When the persecution following on Stephen's death drove out the progressive element from the mother city, many retired to Antioch. 'Thus,' says the author, 'a Church of laymen came into existence, without direct apostolic sanction, open to believers of every race, and first assuming a distinctive name.' Later on Antioch was to become one of the centres of Gnosticism, but it was also destined to produce four creeds all intended to displace the Nicene formula; no less than ten councils took place there between 252 and 380 A.D. Great names are connected with Antioch besides those of Ignatius and Chrysostom: Theophilus, Lucian the Martyr (famous for his critical ed. of the LXX), Theodore of Mopsuestia, Paul of Samosata, and—above all—Nestorius. Mr. Bouchier points out (p. 142) that the later Antiochene theologians approximated in some ways 'to what many of the school usually called Modernists are coming to regard as the truth.' We do well to remember the importance of the Antiochene school (*versus* the Alexandrian) in the matter of scriptural interpretation; whereas the Alexandrian method is dead or moribund, that of Antioch is alive: it was rationalistic in the highest and best sense of the word.

Mr. Bouchier's book will be found to do for Antioch what Bosworth Smith's 'Carthage' did for a city hardly less famous than Antioch itself in the annals of the world.

E. H. Blakeney.

A SACRED DRAMA.*

It would seem as if the drama was coming into its own again. It is being re-acknowledged as a force alike in the spheres of education and of religion. Children are allowed and indeed taught to express them-

* *Shadows of the Christ—or Sacred Drama.* By Margaret C. Jenkinson. Pp. xi + 90. Heffer, Cambridge. 3s. 6d. net.

selves in school by acting; and of recent years there has been a real, and not altogether unsuccessful attempt to revive the old mystery and miracle plays. Not only have some of the mediaeval religious dramas been rescued from obscurity, but a number of new ones have been written and played. One of the most beautiful, as well as instructive, of these new plays is Mrs. Jenkinson's *Shadows of the Christ.* The play is divided into three acts dealing respectively with the Ministry, the Passion, and the Resurrection. The character of Jesus is not introduced directly, but the influences of that character is shown by bringing on to the stage a number of people who have just left Him. It is a fine piece of work, showing the author to be possessed of spiritual insight and a power of reverent imagination quite above the ordinary. Her intention is that the play should be acted in its three parts on Maundy Thursday, Good Friday and Easter Eve to attract and teach those who have come to regard that season as a time of secular holiday. If the play acts as well as it reads, it cannot fail to achieve its purpose, and should become a powerful magnet to draw men and women to Jesus.

H. L. HUBBARD.

'WHAT IS GOD LIKE?'*

The question 'What is God like?' flung at a Padré by a wounded officer, and answered with such daring simplicity by Studdert Kennedy in *'The Hardest Part,'* has come to stay. People will not cease asking it until they have got some sort of satisfying answer. It is one of the great questions of the age, part of that insistent demand for reality which we like to think is characteristic of our generation. That it should be asked at all is at least a proof that men are urgently desiring an answer, and that the answers hitherto presented for their acceptance are regarded as profoundly unsatisfying.

False ideas of God as task-master, despot, the framer of an external code of laws, lie at the root of much confused thinking about morality, about worship, and about the nature and penalties of sin. The difference between the 'Thou shalt not' of later Judaism and the 'Thou shalt' of Jesus Christ is one which has its roots in fundamental divergent conceptions of the character of God.

For a true conception of God we must look at the thought of Jesus Christ. His ideas of God were poles apart from those of the official teachers of the time who found in the crucifixion of their originator a satisfying proof of the falsity of his blasphemous innovations. (We are not sure that Mr. Montefiore and Mr. Herford might not have a word or two to say to the preacher about his attitude to the Pharisees!) Christ's thought of God as that comes before us in the synoptic gospels needs to be supplemented by the teaching of St. John. Canon Wilson holds fast apparently to the Johannine authorship of the fourth gospel, and while admitting that much of the synoptic teaching may well go back to written memoranda compiled by actual hearers, he draws the sharpest contrast between their ability only to assimilate ideas with which they were already familiar and the profounder insight of the beloved disciple into his Master's mind.

It may be that Christ's thought of God as Spirit, as an indwelling Presence in the hearts of Christians, as providing the supreme motive for prayer and service, which supersedes the crude anthropomorphism

* *Christ's Thought of God.* By J. M. Wilson. (Macmillan, 1920. Price 5/- net.)

of much of the Old Testament and should have rendered impossible the jumbled ideas which do duty for popular theology at the present day, has not been so completely obscured even for the man in the street as our author appears to imagine. Yet there can be no doubt that 'mental idols' have acquired an ascendency over many which in its consequences for religion has been nothing less than disastrous.

Not the least valuable sermon of a valuable course is that in which the preacher replies to an actual objection raised by a member of the congregation, to the effect that it is dishonest to use the old formularies while reading into them meanings unknown to the compilers. Canon Wilson in an illuminating sentence (page 83) distinguishes sharply between the type of mind which looks only to the past and that which sees the working of the Spirit in present and future also. 'In their choice between these alternatives lies one of the broadest distinctions between the mental outlook of different ages and different individuals in every age. Both types of mind are present in every congregation; and both have their parts to play in building up the Church of Christ.' We are left in no doubt on the question as to which type the mind of the author belongs. His is a faith 'at once humble and adventurous'; timid orthodoxy has for him no attractions. In every fresh discovery of truth the gain immeasurably outweighs a seeming loss. Theology is a progressive science, and 'a Church which digs itself in for faith's sake (the source of the quotation is not given) has lost the salt of faith already.' Our bond of union as Christians must be not 'a professed intellectual identity with the past, but the Spirit and service of Christ in a spiritual brotherhood.'

This book on the greatest of all subjects is a challenge to the faint-hearted who claim that such themes as the nature and character of God cannot be dealt with in sermons preached to the ordinary congregation. It is further a complete refutation of that clerical timidity which hinders plain speaking and shrinks from the supposed danger of unsettling the faith of the simple believer. The sermon on the Athanasian Creed provides a striking example of the courageous and constructive treatment of an intricate subject. The sermons as a whole justify completely the preacher's own contention in the introduction that 'the deepest thoughts can be made perfectly intelligible to an ordinary congregation of adults and adolescents if we ourselves have such a grasp of the thoughts that we can express them in simple language.'

Canon Wilson, as he himself tells us, is writing in his old age. Yet the sermons are the work of one young in heart, vigorous in mental activity, whose search for truth is as tireless as when 60 years ago he gained the coveted distinction of Senior Wrangler. Perhaps no one has done more to bring home the truth of Christianity to simple men in simple words. Someone has pointed out that the time at which we close up our minds varies greatly with different people. The minds of some are closed (for all practical purposes) at 12, some at 18, while only the few keep their minds unclosed even to old age. Of these few Canon Wilson is certainly one. The heart of the adventurer still lives within him. That is why, for all his four score years, he stands with the young rather than with the old, and entering into the perplexities and aspirations of the young, appeals frankly for their help who are the heirs of all the ages. The ideal of the Christian adventurer is attractive to the mind of the present day, and in none does it attain more striking embodiment than in the author of this stirring appeal for truth and simplicity in our thought of God.

W. Maurice Price.

CORRESPONDENCE

A WAY TO IMPROVE CHURCH ATTENDANCE.

To the Editor of the MODERN CHURCHMAN.

SIR,

'People aren't so religious as they used to be in my young days' say the old women who form the bulk of our ordinary church congregations.

As one of the younger generation myself, I wish to dispute that statement; and yet on the face of it, it seems true.

After you have counted the old women, the verger, organist, clergyman, choir and churchwardens, how many are left? It is of no use being cynical about it, the fact is there. People are religious at heart, you can tell that if you talk to them in times of trouble, but the church as it is to-day does not satisfy their cravings.

Those at the head of it, those responsible for its organisation would be all the better for making a study of psychology and reading the sort of novels and poems that give an insight into human minds. How can one appeal to the people if one does not know where the mainspring lies? It is of no use offering them meringues if they crave for chips and fish! It is all very well to blame the people. Their instinct says they get no good from going to church, so why should they go?

(1) In the first place every human being has a delight in 'doing,' in exercising his talents, whatever those talents may be. Only for the minority, and generally the physically feeble minority at that, is there any fun in sitting still. 'Religion' as we have it is too passive. Healthy people would rather make some great effort and have it over than be bored regularly. If it were possible to find something for every parishioner to do, something he would be able to do creditably, and the results of which everyone could appraise, the problem of church attendance would be solved.

We must appeal to people's self-respect: no other appeal will be able to uplift humanity.

The man who reads the lessons enjoys it, it makes him feel pleased with himself, and rightly so; no doubt it helps him to treat his wife more kindly at home, and to be a better citizen for the rest of the week.

Does not the organist feel the same glow? Do not the members of the choir and the churchwardens and sidesmen live up to their dignity as far as they can?

Not everyone wishes to be in the limelight, of course; but if the work of the church on Sundays and week-days could be so organized that each member had some real part in the work, so that he could feel, 'It is *my* church,' and be ready to make sacrifices for it, there would be fewer empty churches.

It is of no use our putting our heads up in the clouds and feeling very superior, and saying, 'But that's appealing to the baser side of man!' Is it? There is no better lever for uplifting mankind than self-respect. Christianity appeals to that, even if the churches do not always do so.

It is of no use trying to work against men's instincts, and then calling them wicked because they do not respond. How can they respond if we do not supply the proper stimulus?

(2) The social instincts are very strong, too; and yet what use is made of them? Adolescents should surely be the easiest to capture, going in gangs as they do, and yet they are just the ones who drift away, generally for lack of understanding and sympathy. And the mischief spreads!

Those who have knowledge, leisure, education, power—they are responsible; not those whose daily toil grinds down their nobler instincts, who are too weary and ignorant to be able to make use of what leisure they have, or to know what they really desire. Every talent not employed for good is a danger to the community.

M. WHITAKER.

CARLTON, Nr. BARNSLEY, YORKS.

DOCTRINE AND RE-UNION.

To the Editor of THE MODERN CHURCHMAN.

SIR,

Many of your readers will have read with interest Canon Tollinton's article on 'The Present Position of Re-union' in the June number of the *Modern Churchman,* but it has one thing in common with so many articles on this subject that it does not deal with the thorny problem of the Doctrine of the Re-united Church. Is each preacher to preach what he thinks to be the truth? Are we to have Arminianism from the pulpit in the morning, and Calvinism in the evening? (Recent Parochial experience has taught me that these controversies are not dead, they only sleep). The present writer attended a few years ago a course of addresses in a Northern Cathedral given by five Anglican and five Free Church divines. Three of the latter preached pure Calvinism. Can we as Modernists permit such crude views of God to be preached from our pulpits, or shall we only admit to our rostrums those who are in sympathy with our doctrine?

BASIL BUCHANAN.

20 CHAPEL LANE, HEADINGLEY, LEEDS.

21*st June,* 1921.

'THE FAITH OF A QUAKER.'

To the Editor of THE MODERN CHURCHMAN.

SIR,

In a review of the above book Mr. W. M. Pryke quotes from Professor Graham. 'The State has just as much to do with our religious life as with our married life, both are utterly out of its province,' and adds 'We agree.' Who are 'We'? Is it editorial, or does it mean Liberal Churchmen, for whom Mr. Pryke appears to speak? In either case, we have a right to ask, 'What is meant'? Does it mean that any State forbidding polygamy is acting *ultra vires* or that recognising a lifelong contract interferes in this case with cruelty which is not physical?

HENRY LAURENCE.

84 WHARNCLIFFE ROAD, LOUGHBOROUGH.

22*nd June,* 1921.

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